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a treatment so just as that of Mr. King should be accessible in English. For the scholar a more fruitful line of research has been opened by such studies as that of Professor H. Zimmern in his *Akkadische Fremdwörter als Zeugen babylonischen Kultureinfluss*.

In a work which describes the fortunes of Babylon during the whole of the dynastic period, there are of necessity several points — chiefly of minor significance — on which the reader might take issue with the author. More evidence is needed to fill in many gaps; there are blanks in our knowledge which in some cases extend over centuries; the rich material offered by the large number of commercial documents has not been utilized for any comprehensive study of economic conditions. In the present state of our knowledge, there is probably no one who could have shown more prudence, cleverness, accuracy of method, and soundness of judgment in the execution of his task. Mr. King's history, both for the general reader and the scholar, is the standard work which even replaces the second edition of Eduard Meyer's *Geschichte des Altertums* in those parts which deal with the overlapping of additional dynasties with the first dynasty of Babylon and the circumstances which led to the rise of Babylon to power.

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PAUL'S DOCTRINE OF REDEMPTION. HENRY BEACH CARRÉ, Ph.D. The Macmillan Co. 1914. Pp. xiv, 175. \$1.25.

This essay maintains the thesis that the key to Paul's doctrine of redemption is to be found in a dualistic cosmology. The Apostle thought (Dr. Carré assumes) that the history of the universe is the progress of a struggle between God and the Satanic host. Man has become involved in this conflict by becoming subject to Sin (by which name Paul designates a personal Evil Spirit, Satan's *alter ego*); a subjection brought about by Adam's transgression. As Sin's slave he is allied to God's enemies, and this slavery brings him under the power of another "cosmic foe" of God or "hypostasis of Satan," "Death." God "redeems" man from his slavery to Sin, by making Christ become man and die. In some unexplained way, Christ's death makes it possible for man to get away from the clutch of the Evil Spirit (or cosmic foe of God, or hypostasis of Satan), Sin, and unite his life to that of Christ, and so to the life of God. Men who believe the gospel experience this deliverance or "redemption," and at once begin to take God's part in the "cosmic conflict." On the

Satanic side are the unredeemed men. "Men are still the agents through whom the Chieftains — God and Satan — operate."

Dr. Carré supports his thesis by citing and explaining various classic passages from the Pauline Epistles. An estimate of the success of his contention could not be given without entering into exegetical details to an extent forbidden by the limits of this notice. Perhaps one interpretation may be mentioned as giving the reviewer pause: "While Christ is said to redeem us from the curse of the law, what is really meant is that He has liberated us from the demonic Powers or the cosmic forces of evil, of which one was the Law." It is rather startling to find the Law, which Paul said in Galatians had been "ordained through angels," and had been given to prepare God's sons for the free life in Christ, and in Romans to be "holy, just, and good," classed with evil spirits, the enemies of God.

The decisive question regarding the merits of this essay is not that of the soundness of its exegesis but of the merit of its method. Can we reasonably expect to find one of Paul's leading religious thoughts by first seeking his philosophy, and then, having assumed the quest to be successful, interpreting his religious teaching by it? Have we any better means of knowing the former than the latter? And what right have we to assume that his religious teaching is the consistent development of a philosophy? Can anything but examination of it make us sure that it does not contain incongruous elements? The "proposition" which our author says is one of his guides in his discussion — that "Paul's theology is not distinguishable from his philosophy, and therefore the salient features of his theology, so-called, are rooted in and are one with his world-view" — is apparently drawn from his inner consciousness. To understand what Paul says about sin in Romans 8, should we go to his "cosmic philosophy" or to his experience? And if we take his strong language as the expression of an experience, why read into it a dualistic philosophy of which it bears no trace? Dibelius, on whom our author leans at times heavily, sees that this would be sheer wilfulness, and says that in Romans Paul lays aside his notion that Sin is a demon and treats it as a psychological experience. We must make his complete thought of sin a prime factor in shaping his thought of redemption.

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